

The Heritage Lodge

No. 730, A.F. & A.M., G.R.C.



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PROCEEDINGS

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My Brethren:

We continue to live in a time of much change, and it is therefore most important that we be able to hold onto the values that have been established over the years.

Freemasonry means so much to us that we seek to preserve our Order by cementing and adorning it with all those special values that we as Masons have come to know and to understand.



The Heritage Lodge has a particular place and duty to assist in the preservation of our past so that it may be kept in trust for the future of the Craft. I invite all of you to join with us to continue this work. We know that there are many and varied talents out there. Please let us know how you can help.

Yours Fraternally

David G. Fletcher, Worshipful Master

| | | |
|-------------|----------------------------|------|
| Initiated | Ozias Lodge # 508 | 1977 |
| Wor. Master | Ozias Lodge | 1983 |
| Affiliated | Heritage Lodge # 730 | 1979 |
| Affiliated | Reba Lodge # 515 | 1992 |
| Member | Lodge of Perfection | |
| | Rose Criox | |
| | Moore Sovereign Consistory | |

EDITORIAL COMMENTS

I would first like to apologise to Rt. Wor. Bro. John Storey for omitting one of the reviews, to his talk on Irish Freemasonry, last year. By having an Annual Proceedings it is easier for me to correct my mistake.

Wor. Bro. Fletcher indicated in his opening remarks that Heritage Lodge is always on the lookout for brethren who want to help. Many hands make light work and we can always use extra help in keeping this Lodge working to its fullest potential. Each of us have gathered skills that could be put to use in Heritage Lodge. Every little bit helps.

This year in Heritage Lodge did not go by without its share of problems. The main one being the cancellation of this years Annual Banquet which was to have taken place in Hamilton. As a result we are unable to publish the speech that would have been presented.

It seems that each year the talks intermingle and this year is no exception. The Biographies of MacNab and Simpson cross over at the same time in history. In the reviews for those talks, the question of knowing the exact location of their graves sites arose. This only helps to emphasise the concerns raised in Rt.Wor.Bro. Ralph's talk.

DISCLAIMER

The contributors to these Proceedings are alone responsible for the opinions expressed and also for the accuracy of the statements made therein, and do not necessarily reflect the opinions or policies of The Heritage Lodge.

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ADDENDUM TO *PROCEEDINGS* VOL. 16

History of Irish Freemasonry

and The Old Guilds

by

Rt. Wor. Bro. John Storey

THIRD REVIEW - by S. J. McDermott

I am honoured to have been invited to review John's paper, which you have, with much eloquence, just heard. Its preparation as can be appreciated needed extensive research and thereafter great skill, understanding, and craftsmanship to condense voluminous amounts of information into a most informative and delightfully comprehensive paper. One can say that John has plenty of time on his hands but nothing could be further from the truth. He and his good wife are workaholics and whether in pursuit of their engaging hobbies, or their many other interests, the hours of the day I am certain are often too little.

The Irish Guilds, as described by John, give a very clear message of their importance as their membership can be identified with the finest craftsmen whose works of architecture are viewed with awe to the present day. It is said that the three hundred years from the 5th to the 8th centuries was an era when "the land flowed with milk and honey". This period is known in Irish history as the GOLDEN AGE. It was during this time that education flourished and teachers went abroad to the continent of Europe together with the most skilled craftsmen of the day. They left their mark by playing their parts in the building of magnificent Cathedrals, Monasteries, and other architectural works of art "from the Pymees to the Urals". Ireland, during that period, was also known as "The Island of Saints and Scholars". Are we to believe that this great era came about by chance? Surely not. The very cohesiveness of design and accomplishment of the period suggests a command and control network, a mastery and tutelage of the skills of the day, that could only be preserved and inculcated through a Gild system, otherwise it could hardly have flourished as it

had. Is it not remarkable that even with modern technology the creations of those craftsmen of old, with their traditional working tools, cannot be excelled? At the end of the three hundred years the Normans invaded Ireland and that event brought the Golden Age to a close, however its legacy remains as part of Europe's history.

Despite the turbulence of Irish history the Gild system had a solid footing in Ireland with fine examples in architecture as described by John. He made reference to the old brass square found when a bridge over the River Shannon was being demolished. It is known as the Baal's Bridge Square and it is dated 1507. It is one of the treasures of Ancient Union Lodge No. 13 in Limerick whose warrant is dated 1732.

Perhaps it is of interest here to mention, in exemplification of the guilds in general, the story of the Four Crowned Martyrs. In the year 298 A.D. five highly skilled sculptors defied the Emperor of Rome by refusing to fashion a statue of the heathen God Aesculapius. The Emperor, incensed by the temerity of these Christian Craftsmen, ordered that they be buried alive in leaden coffins and thrown into the River Tiber. After 42 days the caskets were recovered by a fellow Christian, Nicodemus. In the year 300 A.D. when the statue was completed by other workmen the city militia were ordered to offer incense but four Christian soldiers refused and so were scourged to death. Their bodies were thrown to the dogs but were rescued and buried with the saints. In 1313 Pope Melchiades built a Basilica to house the relics dedicated to "the Four Crowned Ones and the Five Sculptor Martyrs". But as it is known as the Four Crowned Ones the Five became blended with the four. The Four Crowned Ones in Latin is known as Quatuor Coronati. Needless to say Quatuor Coronati Lodge No. 2076 under the United Grand Lodge of England, consecrated in 1884, is the oldest and best known Lodge of Masonic Research in the world. It seems reasonable that a form of Gild existed in those ancient times that lived by and for the Ancient Landmarks, defending their beliefs with their lives in necessary.

John's coverage of the Irish Military Lodges is very engaging and thorough. Some of the old warrants have been reissued to new Lodges around the world, such as Lodge No. 247 which now meets in Johannesburg, South Africa.

Of great interest to me is the story of the Hon. Elizabeth St. Leger, (afterwards known as the Hon. Mrs. Aldworth) "the Lady Freemason" which is now regarded as authentic. The family name is made famous through one of the world's most famous horse races - the Leger - run in Doncaster, England, annually since 1776. On one particularly fateful day in 1710 she fell asleep in her father's library. The house was under renovation so when she awoke she removed a few loose bricks to satisfy her curiosity as to what was happening next door which was of course the initiation ceremony. She was spellbound. She soon realised the seriousness of her actions and her only route of escape was via the hall where the family butler acted as tyler. He chose loyalty to his Lodge over his young mistress and informed Elizabeth's father and brothers who decided the only way to resolve the matter was to initiate her. She became a patroness of the Craft, and after her death in 1773 the "memory of our Sister Aldworth" was toasted by the Freemasons of Ireland.

Whenever a Grand Master was installed in Ireland it was customary that he preside in office for the remainder of his life - hence there never was a Past Grand Master. That was changed and a few short months ago the Marquis of Donegall stepped down after ten years and was replaced by his Deputy. The rules have been changed to contain the reign of all future Grand Masters to 10 years. The Marquis is the first Irish Grand Master not to die in office for more than two hundred years. We now have a Past Grand Master and a very fine one.

Having read and re-read John's paper I am going to treasure it, not only because of its wealth of information but also because of the meticulous manner in which each subject is explained. In other words this is the work of a dedicated and most experienced 33 degree Mason of the highest standing and prestige.

MASONIC HERITAGE SITES, MONUMENTS AND PLAQUES

by

R.W. Bro. Edmund V. Ralph

September 15, 1993

Hespler Masonic Temple

Hespler, Ontario

W.M. Thank you for the opportunity to give this presentation to the members of Heritage Lodge, especially since this is the year of "Toronto 200." I know how hard you have worked to make this the theme of your year. My topic has nothing to do with "Toronto 200"; however, it is very much a Heritage subject in the sense that it is about history, preservation, documentation, and maintenance of the Heritage sites which Masons would want to remember. The overall subject is one that I hope you will reflect upon.

My subject is *Masonic Sites, Monuments and Plaques* or what I would refer to as "the built heritage" of Freemasonry.

My interest in this subject began about 1980, when our own M.W. Bro. David Bradley was teaching his Deacons' Course and he telephoned me to ask if I knew of any places where new Masons could go and see some specific community evidence of Freemasonry. At that time, I could only refer him to the Peace Monument in the Canadian National Exhibition, three buildings displaying the Square and Compasses on them in Toronto, and the old Gloucester Street Lodge Building.

THE SEARCH FOR MASONIC HERITAGE MONUMENTS

It was from this enquiry that I decided to look for evidence of masonic sites, monuments and plaques. My search has led me to many places. I have met interesting people and have had some

humorous incidents occur while in search of these monuments.

My wife has been most patient because I have driven hundreds of extra miles, while on vacations, trying to photograph Masonic sites. She was not amused once when I took her 1000 km out of our way. We found that I had forgotten the instructions regarding the location of the monument. We then drove an additional 300 km in search of it.

On other occasions, I asked a highway crew for the location of a Masonic square which was placed on a cliff in Northwestern Ontario. After some discussion of what it was and where it may be, one of the men said he thought what I was looking for was a surveyors marker; it was indeed a Square and compasses high on a cliff.

I took about three years to get a summer picture of a Masonic plaque in Coppermine N.W.T. After asking several people, I enquired of the Anglican Bishop of the Arctic whose office is in Toronto. My request was answered in a few weeks because, unknown to me, the stone marker is on the Anglican church property in that village.

OBJECTIVE OF RESEARCH

My interest has been primarily to search out those sites, monuments and plaques which are Canadian. I would like to use a few American examples for the purpose of contrast. It is impossible for me to include comprehensive coverage of all the Masonic monuments because, in the United States, there are too many; in Canada the distances are too great, and the typical Canadian way is to not talk much about them.

Since no comprehensive list of Canadian examples is available, I will rely on your knowledge to tell me of any other Sites, Monuments or Plaques that you may know about. I hope that you will convey to me the location and details of other Sites, Monuments or Plaques.

I define a Masonic Heritage site, monument or plaque as one that is made by Masons, for Masons, about Masons, and my purpose has

these objectives.

1. **To teach new Masons about their Masonic Heritage through the use of Masonic sites, monuments and plaques.**

This, of course, was the same objective M.W. Bro. David Bradley had in the Deacons' Course.

2. **To encourage Heritage Lodge or any Grand Lodge to prepare an inventory of Masonic sites, monuments and plaques for future generations of Masons.**

It is necessary to do this documentation because, over time the enthusiasm for a site often is forgotten, monuments deteriorate, and plaques sometimes disappear. The only Grand Lodge Jurisdiction which has done this to my knowledge is the State of Georgia.

In order to illustrate my point: Several years ago in the Toronto Area, a Lodge wanted to mark the site where their first building was located. I had heard about the ceremony of dedication too late to attend, but a few weeks after the event I found the location, took my camera and went to the spot. There were no visible signs on the outside of the store front, so I went in and asked about the plaque. The store owner had a great deal of hostility towards the Masons. She had consented to placing a plaque on the wall by the front window, and to a dedication ceremony by the Masons at the site. When I arrived a few weeks after the ceremony, the sun had melted the glue which held the plaque up and the glue had rolled down the wall marking the paint. She very proudly told me that she had thrown out the plaque. Today, I doubt if there is any documentation and certainly there is no visible plaque.

3. **To encourage Heritage Lodge or any Grand Lodge to adopt a conscious policy of placing and to be aware of opportunities to plaque.**

On several occasions, I have spoken on this subject at the Committee of General Purpose. Jack Pos has told us that the building where the Grand Lodge was formed is still standing in Hamilton. This could be a place for a Masonic plaque.

A placing policy would require selecting a standard format for Masonic plaques, developing a criteria for placing plaques, providing sufficient funds to purchase durable plaques and for maintaining them, as well as establishing professional historic research to ensure the authenticity of the plaques and / or monuments.

- 4. To encourage Heritage Lodge or any Grand Lodge to designate and list our Masonic buildings which have some historic or community significance.**

A need exists for more creative co-ordination with public authorities to identify our Heritage buildings. I would mention the Turret Building, in Hamilton, where the Scottish Rite is situated and the Port Credit Masonic Hall which is, in my opinion, the oldest building where Masonic meetings are held in the Province of Ontario. The interior of some of our buildings have some interesting Heritage components which are also worth identifying and conserving.

Masons have frequently abandoned their Masonic buildings for what they thought "were the right reasons." Sometimes they have been proven wrong reasons from a heritage perspective. We owe it to the brethren who have gone before us to plan more appropriately for the facilities we have. Simply, when it comes to our facilities, not enough co-ordinated planning is done between ourselves and urban planners.

- 6. To encourage Heritage Lodge and any Grand Lodge to be aware of the necessity to set aside funds for the maintenance and preservation of our sites, monuments and plaques.**

We should not entertain the thought of developing a site, monument or plaque without concerning ourselves with the cost of maintenance.

- 7. To encourage members, like you, to watch out for existing and potential sites, monuments and plaques, and to communicate your ideas to the Heritage Lodge or any Grand Lodge about their heritage value.**

If Masons undertake a project, they should document it in detail. It is characteristic of the monuments I have studied that the records, such as committee minutes, details of the artisans, the reasons or the symbolisms are almost nonexistent. We need to ensure that our monuments are professionally researched, appropriately selected and adequately endowed so that they may be preserved. Maintenance procedures should be provided for those needing refurbishing.

- 8. To encourage a flexible and unbiased view of our monuments within the context of preservation.**

We will inevitably have to decide amongst ourselves which of our monuments are worthy of preservation. The same will apply when our monuments are scrutinized by the public. As an example, I would refer you to the battle which is currently raging about Albert Pike's Monument in Washington D.C.. He is the only General from the Confederate Army who has a monument erected to him in Washington D.C.. The Prince Hall Masons and other black historians are seeking its removal because of his possible involvement with the Klu klux Klan. Another example, I would refer to is the tearing down of Lenin's Monuments in Russia. From my heritage perspective, this is very sad and I quote from one writer on the subject. "Don't tear down tyrants - destroying monuments to the collective past will simply drive evil ideas underground, giving the allure of the forbidden."

THE VALUE OF MONUMENTS

This presentation is by no means learned. At best, it deals only with Masonic places, events and celebrations which are purely and simply Masonic history. If it is not learned, then why do I consider it Masonic Education? Explaining this is my most difficult problem so, with your cooperation I would like to do it by example.

Please close your eyes and think about an incident in your life experience when you stood by a monument, a memorial, a plaque, some man made art, a sculptured art object, building or structure. It would be when you were a child at school, a tourist, or at a dedication ceremony of some kind. The experience makes you think! You may have asked yourself "What was it like in those days?" "What would I have done in a similar situation?" "Did that many people really die?" "Did that person really do all that?" "How did they do it?" You struggle to relate your present culture experience with the culture and times of what the monument, you are looking at, represents.

Your experience may have been that you were really there, if you are old enough and you have come back to the spot for some reason. You think about what your personal feelings are now and were then. You more than likely had a feeling of pride. You may have asked yourself why, whether you were there or not.

You may have had a feeling of wonderment and surprise because you learned something you never knew before. You may have walked away glad that you came or even indifferent to the subject, but you become more knowledgeable for having attended the dedication. This is why the men and women built and positioned this object in that place where you were standing. They did so that you would remember. It is my opinion that Masons can learn by looking at and knowing where their built Masonic heritage is. In it all, there is a sense of place and pride, as well as a desire to keep remembering. These monuments are, therefore worth preserving for future generations. This is the reason I would like you to see these monuments.

Now let us look at some of these Masonic Monuments. I am trying to place my emphasis primarily on the heritage significance of the monument. The full story behind each of these monuments in this

presentation could be the subject of a major Masonic educational lecture in itself or even the subject of a book.

EDITORIAL NOTE - The numbers indicated with each item, are the sequence used by Rt. Wor. Bro. Ralph. Any inquiry about these slides should include the slide number and the title or name of the slide.

PRESENTATION OF SLIDES

1. **THE MOSAIC PAVEMENT** - By Bro. Tony Olbrecht, Masonic artist.

POPULAR MASONIC MONUMENTS

2. **STATUE OF ARCHITECTURE** - This is the oldest Masonic Monument I can find. It dates from before 1738 and is located in Kakus, Czechoslovakia, and was built by a Mason.

Reference:- M.W. Bro. R.E. Junter, P.G.M. Alberta, Personal Greeting Card.

3. **THE WASHINGTON MONUMENT** - Everyone will be familiar with this great memorial structure. The Cornerstone was laid by the Grand Lodge of the District of Columbia in Washington D.C.. Note the higher water mark which was the height they reached by the time of the Civil War and private subscriptions ceased thus delaying the completion of the monument. In 1882, the Government allocated money for its completion. There are about 25 Masonic memorial tablet out of two hundred inside the tower.

Reference:- *Your Masonic Capital City*, Masonic Association, Pg. 19.

4 & 5. **MORGAN MONUMENT** - On September 13, 1882, this monument was dedicated to William Morgan at Batavia, New York, erected by contributions from Canada and 26 States under the auspices of the National Christian Association.

Reference: - Personal correspondence from Harold M. August.



Figure 1 MORGAN MONUMENT, BATAVIA

This monument has engravings on four sides. The south side reads; "sacred to the memory of Wm. Morgan a native of Virginia, and a Captain in the War of 1812. A respected citizen of Batavia and a Martyr to the freedom of writing, printing and speaking the truth. He was abducted from near this spot in the year 1826 by Free Masons and Murdered for Revealing the Secrets of the Order."

6. **THE UPTON MEMORIAL** - This commemorates the fruition of the last Will and Testament of M.W. Bro. Wm. H. Upton Past Grand Master of F. & A.M. of Washington whose wish was that all Masons regardless of colour, should dwell together as recognized Masonic Brethren. This was accomplished in 1991, nearly 93 years after Upton recognized the Prince Hall Masons. He had to withdraw his proclamation due to the pressure placed on him and he wrote in his will: "I desire that no monument except the most simple headstone mark my grave until such time as the Grand Lodge of Free and Accepted Masons of Washington or some other Grand Lodge now recognized by it, shall unite with some organization or those Masons commonly known as Negro Masons - or at least with representative members of some such organization - in erecting near my grave a monument to the memory of myself and my wife." The monument with square and compasses was jointly purchased, set in place and dedicated by the two Grand Lodges.

Reference - *Washington Masonic Tribune*, June 1991, and *The Phylaxis*, Vol. 17, No. 3, 1991.

7. **ERASMUS JAMES PHILLIPS** - Dedicated July 11, 1938, at the special communication of Grand Lodge of Nova Scotia, at St. Paul's cemetery in Halifax. It is a perfect ashlar set on a foundation of three steps with engraving on four sides. East: "Born April 23, 1708, Member of the House of Assembly, Annapolis County 1755 - 1760, Died in Halifax Sept. 28. 1760 Buried in St. Paul's Cemetery." West: "Erected by the Grand Lodge of Massachusetts in a special communication held in Halifax July 11, 1938," North: "Initiated in the first Lodge Boston, Massachusetts November 14, 1737, In June 1738 he became the Founder and Master of the First Masonic Lodge on Canadian Soil at Annapolis Royal N.S." South: "Appointed in March 1738 by Henry Price Provincial Grand Master, for North America as



Figure 2 THE UPTON MEMORIAL

Provincial Grand Master of the First Provincial Grand Lodge of Nova Scotia 1757 - 1780, Erected by the M.W. Joseph Earl Perry, Grand Master A.F. & A.M. of Massachusetts."

Reference: - *Erasmus James Phillips*, Canadian Masonic Research Association, Hon. John Doull, 1954.

8 & 9. NORTH CAROLINA MASONIC SHRINE - Dedicated on July 11, 1938 and originally conceived by the Grand Council with the idea that "we conceive the idea of a Masonic Marker as a true symbol of the Universality of Masonry and therefore, have requested Masons of all Countries and States to contribute stones to go therein." In all, there are 687 stones varying in weight from one ounce to 170 pounds. Canada's contribution is located on the reverse side of the Monument and is from a mine in Sudbury, taken from about a mile down the mining shaft. This monument is situated at Black Camp Gap Entrance to Great Smoky Mountains National Park which is 17 Miles from Waynesville, N.C.

A series of three, five, seven and nine steps were conceived in 1941, but not installed until 1948. The Blue Ridge Parkway took over the land in 1949.

Reference:- *An Unusual Masonic Marker*, The Indiana Freemason, December, 1987.

10 & 11. SAM HUDSON MEMORIAL - Dedicated May 5, 1888, in the memory of Bro. Samuel Hudson, a member of Ashlar Lodge #3 B.C.R., who formed a search and rescue team after a coal mining explosion to save the trapped workers. He lost his own life by suffocating from the deadly gas when he ventured too far into the shaft. It is located in a cemetery in Nanaimo B.C.

On April 3, 1993, the Grand Lodge held a rededication service at the monument after it was restored. The broken column is now wood because there were insufficient funds to pay for a granite one.

Reference: - *History of the Grand Lodge of British Columbia*, pg. 172.

12. **ROBINSON, KOKOMO, RACEN** - This elaborate monument marks the highest spot (elevation 10,814 ft.) for a Masonic Lodge in the U.S.A., and I believe this is in Arizona. A Lodge in South America claims to be the highest Masonic meeting place in the world.

13. **UNITED EMPIRE LOYALISTS** - This monument located at Belleville , Ontario (Dundas and Pinnacle Streets), commemorates the 140th anniversary of the landing of the United Empire Loyalists in the year 1784. The cornerstone laying ceremony was held June 17, 1924, and the monument dedication on September 8, 1924. There are numerous examples of cornerstones with the Square and Compasses, but the Masons are not taking the interest in these sites which the stone laying ceremonies claim or profess to do.

Reference: - *History of Belleville*, W.C. Mikel, pg. 299.

14, 15 & 16. **OWL'S HEAD MOUNTAIN** - Once a year, since 1858, Golden Rule Lodge members, with their guests, have been climbing this mountain to a unique location at the top. A secluded area is made by the rocks where they can hold a lodge meeting. Many of the members are Americans and their Lodge is truly international because it is built on the border.

Reference: - *Golden Rule Lodge History*, No.5, A,F. & A.M., G.R.Q.

17. **THE MASONIC EMBLEM** - This interesting item is perched some 300 feet from the road, on the site of a cliff on Highway #11 about 3 miles from the junction at Highway #17, near Reflection Lake. Unfortunately, no one to-day knows the reason why this monument was erected. It is believed that a man was killed while working for the C.N.R. tracks in the 1920's and a memorial was placed on the cliff by the local Masons. The one shown in this picture was installed with the use of a helicopter. An historic marker is needed on the side of the road to identify the monument.

18. **THE SILENT WITNESS** - This was built by the Masons of Gander, Newfoundland, in memory of the American soldiers from the 101st Airborne Division who died in Canada's worst air disaster on December 12, 1985. The monument is at the site of the crash, which



Figure 3 THE SILENT WITNESS

has been designated "Peace Keeper Memorial Park".

19. SAMARITAN PLACE - This is an extension of the memorial by the Masons who plan to build a retirement home and accommodation for any mourners visiting the site. The capacity of the facility is 256, the number of the servicemen killed.

20. MASONIC PARK - A Mason's seniors residence at St. John's Newfoundland, which accommodates non-Masons.

Reference; - *The Philalethes*, April 1991, "In Loving Memory", Wallace E. McLeod.

MASONIC TOMBSTONE MONUMENTS

21. KING SOLOMON PLOT - This is the Masonic burial ground in Mount Pleasant Cemetery; 4000 people attended the dedication ceremony 100 years ago this year. The plot was purchased 110 years

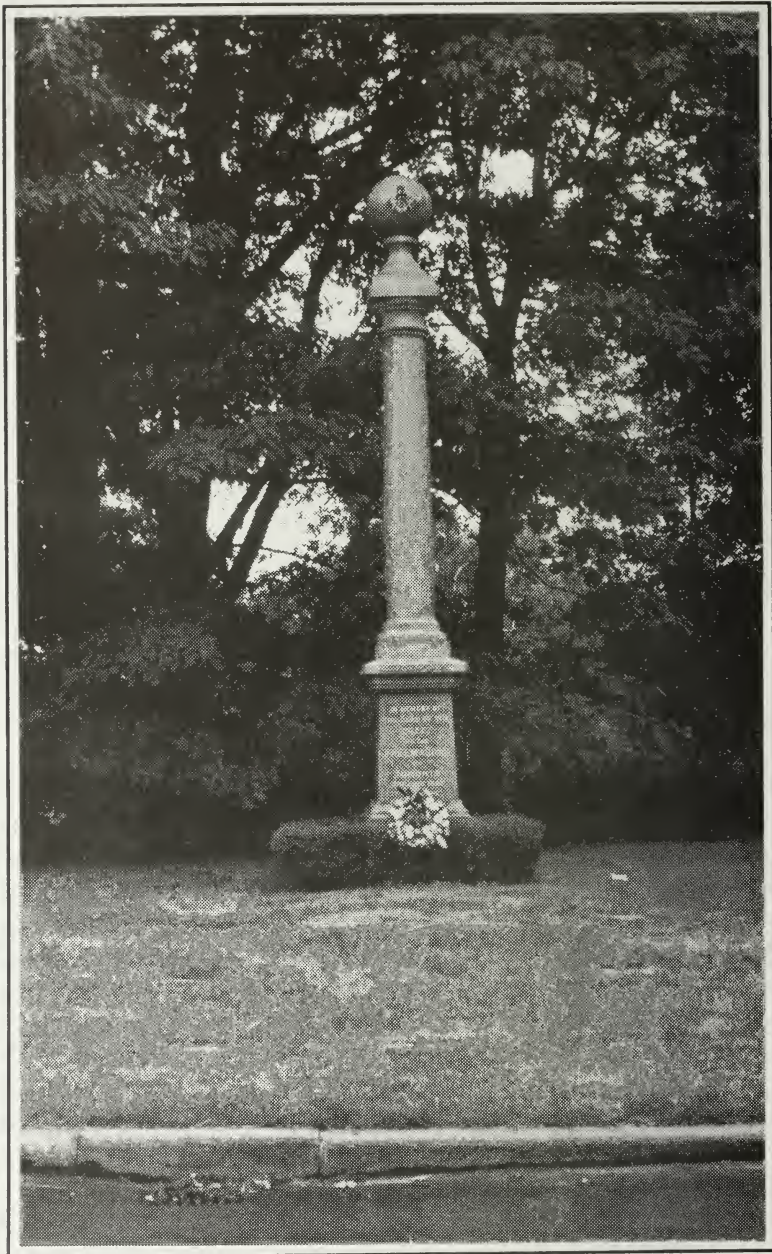


Figure 4 KING SOLOMON PLOT

ago by J. Ross Robertson. Masonic burial grounds are owned in other cities, such as Hamilton and London.

Reference: - *King Solomon's Plot*, Masonic Board of Relief, Toronto.

22 & 23. **WILLIAM MERCER WILSON** - This is a relatively new monument for our first Grand Master, installed by the Grand Lodge of Canada. An important Masonic ceremony is held each year at the site by Norfolk Lodge #10, G.R.C., where Wilson was a member. Currently a movement exists to locate the burial grounds of former Prime Ministers of Canada; we should have the same for our Grand Masters.

24 & 25. **OTTO KLOTZ** - The contribution of Otto Klotz, to Freemasonry and to the community in which he lived, is well documented in "Whence Come We". I am indebted to Charles F. Grimwood for the slide taken in the Preston Cemetery, when he did his research on Klotz. The scroll on the top of the tombstone contains the Square and Compasses. Charles Grimwood and I ask the question: Why is such an elaborate effort made to hide the square and compasses.

Reference: - *Whence Come We* and *Heritage Lodge Proceedings* Volume 11.

26 & 27. **THE MASON'S CHILDREN** - There are the Square and Compasses on the four corners. The plaque reads: "In memory of Victor and Beatrice Harvey died 1872 age 9 - 11 years of Diphtheria". This monument is situated on the Premier Lester Frost property at Dorset, Ontario, and is maintained by the Ministry of Natural Resources. As it is not in a cemetery, I think it remains a touching symbol of a Mason's dedication to his family. The fact the tombstone has lasted so long without proper cemetery maintenance is somewhat of a miracle. This monument could be researched further because, 1) I would be interested to know more about Bro. Harvey and his family and 2) whether the monument has been moved from another place to its present location.

28. **UNKNOWN BROTHER** - I am very curious to know if anyone can identify this monument because I am sure most of you have heard of it. Located at Jordan Station, Ontario, in the Oaklawn Cemetery; it was placed there by the local Masons in 1877 and is known as the "Unkown Brother" monument whose body was washed up on the shore; he was probably wearing a Masonic ring. This monument needs a new plaque and in my opinion, Heritage Lodge should assume a lead role.

Reference: - *Whence Come We*, Wallace E. McLeod, pg. 220.

29. **JOSIAH HENSEN** - Rev. Josiah Hensen (1789 - 1883) was a slave who escaped to Canada in 1841 and purchased 200 acres of land and established a school known as the British American Institute for Fugitive Slaves in the Vicinity of Dresden. Harriet Stowe's book *Uncle Tom's Cabin*, tells of incidents relating to his life and those of other slaves. He became a Mason in Boston, during a visit there. On his return to Canada, he affiliated with Mount Moria Lodge (Prince Hall Affiliated). The Prince Hall Masons gather here once a year as a pilgrimage to this Mason, who has the Square and Compasses on his grave stone.

30. **UNCLE TOM'S CABIN** - This is the house where Josiah Hensen lived; it is situated on the property which he once owned and is where he is buried.

Reference; - *Newsletter*, Grand Lodge of Canada, Wallace E. McLeod pg. 18.

31. **REST HAVEN MEMORIAL GARDENS** - Located in Toronto, at Brimley and Kingston Roads. The Masonic Altar, with the open Bible and the Square and Compasses, illustrate private enterprise involvement with Freemasonry. (Apparently this cemetery company has other Masonic Burial Grounds in Hamilton and London Ont.) Upwards of 2000 Masons are buried here, which makes it the largest burial ground of Freemasons that I am aware of. The current situation is that this will no longer exist if there are not more Masons who will prearrange their funerals.

Reference: - Correspondence from Bro. Paul Bissonnette, 1993.

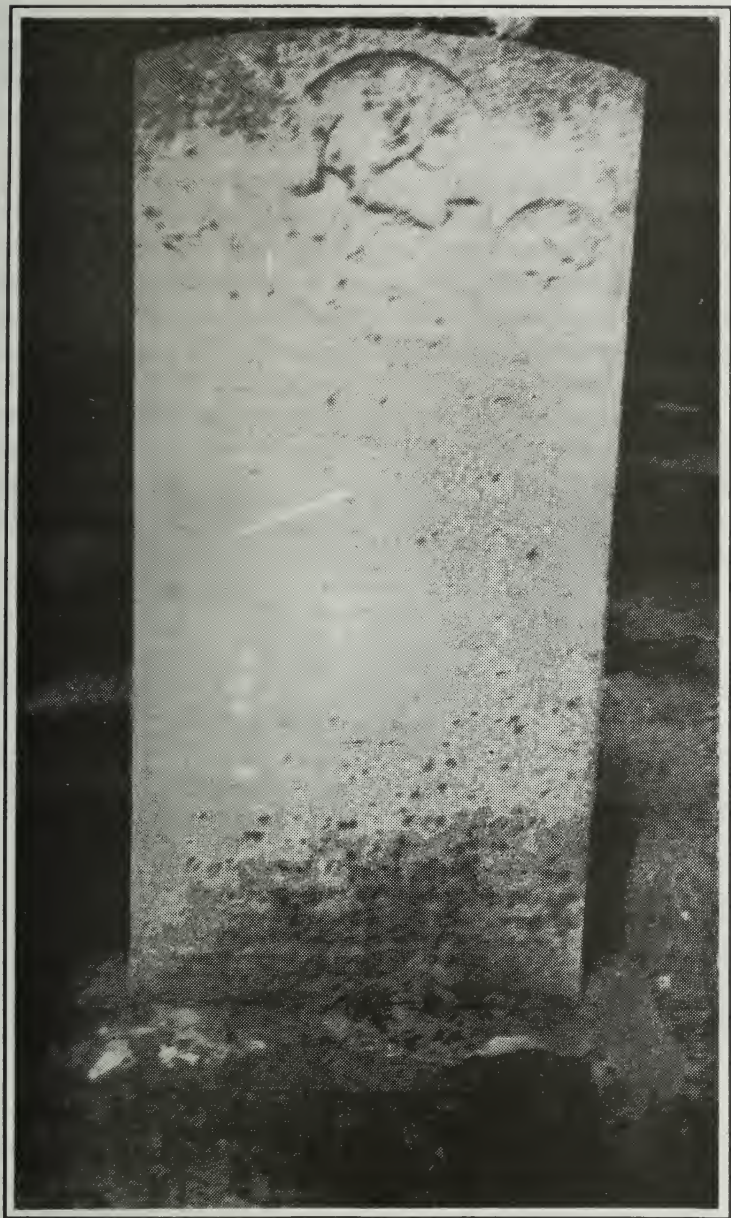


Figure 5 UNKNOWN BROTHER

32. **SIR JOHN A. MacDONALD** - This is where Sir John A. MacDonald is buried. Neither these burial grounds or Bellevue (his home), both National Historic Park Sites, have any indication to the public that he was a Mason.

33, 34 & 35. **NEAR THIS SPOT** - On page 6, of *Masonry in Manitoba*, it tells of the bronze plaque (dated 1864 and erected 1925 at Main and Lombard Streets), identifying the Northern Light Lodge, which was the first Masonic Lodge in the Red River Settlement situated near this spot. When I visited this location all I found were four screws on the wall of this building.

Upon further research the monument was located in the Grand Lodge Library; it had been removed from the wall when the original building was restored in 1985. It is my opinion that we cannot be too careful about insuring there is always a follow through on such developments or we will loose more of our Heritage.

Reference: - *Masonry in Manitoba*, pg. 6.

36 & 37. **J. ROSS ROBERTSON** - This was the home of John Ross Robertson. After his first wife died, he married the lady next door; this is the only reason I can account for there actually being two homes associated with the property. It has been the headquarters for the R.C.M.P., and is now a shelter for battered women.

The plaque was dedicated in 1972. M.W. Bro. Wm. K. Bailey was one of the speakers at the banquet. It is one of the few plaques in Canada which mentions the Freemasons.

Reference: - Ontario Heritage Foundation plaque file records.

38. **CAPTAIN JOHN CHRISTIE** - This monument is located at Broad and Meeting Streets in Charlston, South Carolina. It was dedicated in 1961 by the Grand Lodge of Michigan, because Captain John Christie of the 60 Royal American Regiment was the founder and first Worshipful Master of Zion Lodge No. 1 at Detroit in 1764. John Christie died in Antigua, West Indies; his remains were buried at this location. Two churches have been built on this site. He was

made a Mason in an Officers Lodge in the First Battalion of the 60th Regiment; the Lodge name is believed to be Harmony, which operated in Quebec in 1776. I have been trying to make some connections on the accuracy of this information, but have been unsuccessful.

Reference: - The Grand Lodge of Michigan, Robert N. Osbourne, Grand Secretary.

39 & 40. **LAYER CAKE HALL** - This building situated in Bath, Ontario, has been used for many purposes; one of these is a Masonic Hall. It was built in 1859 and refurbished to the present condition in 1981. The unusual architecture with board and batten construction makes it a heritage landmark.

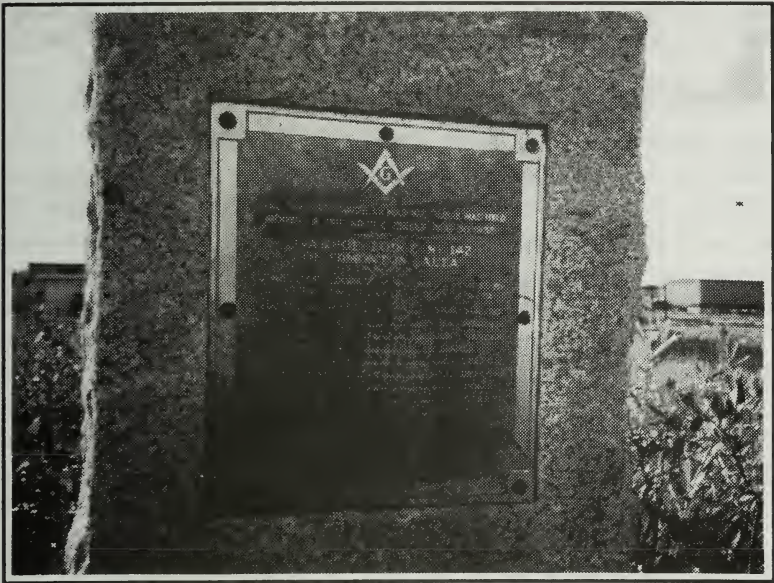


Figure 6 ARCTIC CIRCLE

41 & 42. **ARCTIC CIRCLE** - The first regular Masonic Lodge was held north of the Arctic Circle on August 30, 1938. The monument was dedicated June 22, 1940 and a copper cylinder containing a complete record of the event was placed inside three-foot cairn with a brass plaque giving the names of the Masons who participated in the

historic meeting. J.B. Tytell, of University Lodge and probably the last of the North American Explorers, was present, with Wop May, DFC, OBE, the famous bush pilot of the era and sergent Henry Larsen, R.C.M.P. Commander of the St. Roch (the first ship to circumvent the North American Continent).

Reference: - Grand Lodge of Alberta Bulletin, September 1940.

43, 48, 49 & 50. **HER MAJESTY'S CHAPEL OF THE MOHAWKS** - This Chapel was built in 1785, it was the first Protestant church in Ontario. Joseph Brant was a Mason and the Masons of Brantford have certainly done their bit in maintaining his Masonic Heritage in this chapel. While is a Masonic presence like I have not seen before, there is little evidence of what, when, where, why and how they have participated in this heritage site.

There are eight stained glass windows in the chapel and they were installed between 1959 and 1962. The artist was Mr. David Mitson of Dundas, Ontario; they were made in England by Clayton and Bell. The windows depict the life and times of the Indians in this area, and also have Masonic symbolism in them. Elliot Moses is the only member of the committee whom I can identify as being a Mason. The Six Nations do not allow pictures to be taken of the windows, but I was able to obtain three from Tom Hill, Curator of the local Indian Museum.

This picture illustrates 250 years of association between the Six Nations People, The British Crown and the Canadian Government. We see Peter Schuyler, a former Mayor of Albany, New York presenting four members of the Five Nations People to Her Majesty Queene Anne. Where is the Masonic symbolism.

The late Susan Hardy in front of the Mohawk Institute as it was in 1903. Susan Hardy was a pupil at the Institute where she eventually taught for 40 years.

Reference: - "Her Majesty's Chapel of the Mohawks", Brantford, Ontario, *Story of Windows*.

44 & 45. MASONIC PLAGUE, TOMB OF JOSEPH BRANT AND SON - It is interesting that the Masonic Foundation of Ontario dedicated this plaque in 1984, which was our Provincial Bicentennial.

Joseph Brant Died in 1807; he was buried in Burlington. His body was brought to this site in 1850.

46 & 47. MASONIC MEMORIAL TO PAULINE JOHNSON - Pauline was born at Chiefswood and died in Vancouver. Note the Square and Compasses on the boulder. Her body was cremated and the ashes buried in Stanley Park. This is a memorial to her memory.

Reverse side which has no Square and Compasses. It reads as follows: "Pauline Johnson, Born march 10, 1861, at Chiefswood, Six Nation Indian reserve, Died march 7, 1913, Interned Stanley Park, Vancouver, B.C., Brant Chapter I.O.D.E." I have concluded that both organizations contributed to the installation of this memorial.

ACTIVE MASONIC BUILDINGS

Our masonic buildings are our greatest heritage sites, but the question for the future will be their financial viability. If we do not do effective heritage planning for these buildings in the immediate future, they may not be with us long. I have selected only a few examples.

51. LONDON - This is a memorial to the World War 1, Masonic soldiers who lost their lives.

52. LONDON - The London Masonic building has the largest Masonic Lodge Room in the world.

53 & 54. PHILADELPHIA - This is a beautiful building architecturally speaking. It was built over one hundred years ago and is situated in the centre of the downtown core. It has the Egyptian room which took three men seven years to paint and is the best example of Egyptian art outside of Egypt.

55. MONTREAL - This building houses the offices of the Grand Lodge of Quebec; it is used by several Lodges. It is famous for the Masonic paintings situated in the main foyer.

56. **RICHMOND VA.** - First building erected for Masonic purposes in America and still used for the same function. Circa 1787.

57. **TORONTO** - Built in 1917 as a single purpose Masonic Temple. It is the largest Masonic building in Ontario.

58. **HAMILTON** - This old slide is used to show architectural beauty of the Turret Building.

59. **DAWSON N.W.T.** - This building was built by the Carnegie Foundation and was used as a library prior to being bought for Masonic purposes.

60 & 61. **GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL** - The cornerstone was laid in 1923; its purpose is to safeguard the Washington relics in possession of the Alexandria - Washington Lodge #22. The Lodge Room is an example of the Washington relics held; it is the first display Lodge Room developed to interpret Freemasonry.

PREVIOUS MASONIC BUILDINGS

62. **TORONTO** - The Gloucester Masonic Hall built in 1898. Nineteen years later the Masons moved less than one mile north to 888 Yonge St.. This building is still very viable. I must add that it is not clear to me that Masons actually owned the Gloucester Building.

63. **PRESCOTT** - Another very viable building with its Masonic symbols still on view to the public.

64. **BRANTFORD** - Built in 1888, and now part of a core city redevelopment.

65. **WINNIPEG** - Built in 1895, called a Masonic Temple, and now a thriving bar, restaurant and disco.

I feel that viewing this small sample of Masonic buildings no longer used for Masonic purposes and thinking about Masons who toiled to build them, makes one wonder about the appropriateness of the decisions to leave these buildings. Again, my plea is for more

appropriate planning on the use of our facilities.

DISPLAY LODGES

66. **BLACK CREEK PIONEER VILLAGE** - This building has been operational for more than ten years now.



Figure 7 BLACK CREEK LODGE BUILDING

67. **CALGARY** - Grand Lodge of Alberta situated in a pioneer village.

68. **EDMONTON** - Grand Lodge of Alberta also situated in a pioneer village; it is still used as a regular Lodge.

I have been able to identify about eight of these display Lodges in North America. These are probably the most significant windows to Freemasonry that we have. They are indeed valuable Masonic sites that have to be maintained by the Freemasons on a continuing basis. Let us not relegate Freemasonry to the past through this concept.



Figure 8 PEACE MONUMENT, TORONTO

69 & 70. **TORONTO** - Donald Jones, historical reporter for the Toronto Star, says that this great Bronze statue of the Angel of Peace is the grandest of all the sights at the Canadian National Exhibition, Toronto. In 1930, a mile long grandstand was built. A gigantic Shriner parade took over two hours to pass and then exactly at 3:30 p.m. the carillon rang from the Peace Tower, in Ottawa, followed by the voice of the Prime Minister, which was carried by radio over loud speakers to the 10,000 people present at the dedication of the monument. It is a memorial built to portray to the World the years of peace that have existed between Canada and the United States. It is also a symbol of hope for a lasting peace among all the nations of the world. Carved on the back of the monument is "Peace be with you - on you be the peace", which is an ancient Christian greeting, revived in the churches about 15 years ago and a Shrine motto. The idea was conceived and developed by the Imperial Potentate, Leo V. Youngswoth.

Reference: - "Parade to Glory". O.F. Rush, pg. 224.

71 TO 75. INTERNATIONAL PEACE GARDENS - The idea of the Peace Gardens was that of Dr. Henry J. Moore of Islington, Ontario, who worked for the Ontario Government as a horticulturist. The geographic centre of North American continent is very close to this location and the land was donated by the Manitoba and North Dakota governments. The dedication ceremony was on July 14, 1932. 50,000 people came to see the unveiling of a stone cairn because at that time the gardens were not developed. The organizers obviously approached many organizations and out of this came the Masonic involvement.

The Bell Tower was built by the Masons of North Dakota and Manitoba along with Veterans groups. The bell chimes which weight 20 tons were a gift from the First United Methodist Church in Manchester, England.

The "Eastern Star Chapel of Peace" is placed across the Canadian - American border. It was built and dedicated in 1970 and is a beautiful site.

The Masonic Auditorium building is in the form of a Square and Compasses.

Reference: - *Commemorative Guide, International Peace Gardens, 50th Anniversary, 1932 - 1982.*

MISCELLANEOUS

76. 200TH ANNIVERSARY, NIAGRA NO.2 - This beautiful plaque was placed inside the Lodge Room, in 1992. The best vantage point for such a plaque for the Masons would be outside the building, because everyone inside the room will know the information.

77. NED HANLAN - Ned Hanlan was a champion oarsman and a Mason. Like many monuments for great men the fact of membership in our Order is frequently omitted. This subject could be a slide presentation alone.

78. CHINESE FREEMASONS & DART COON CLUB - These are not freemasons, but they do have charitable objectives. The

building is on Dundas Street in Toronto. It is a key club for gambling.

79. **DR. SUN YAT-SEN** - This monument is in Riverdale Park in Toronto. Dr. Sun Yat-Sen, the great Chinese liberator was a Mason and few of us will know of this.

Reference; - *The Craft in the East*, Christopher Haffner, pg. 432.

SUMMARY

Through these slides it is my hope that I have sensitized you to the limitations, accomplishments and disappointments of Freemasons. Each Masonic monument does tell history. I ask you to let not future generations of Masons and non-Masons ask "What is the meaning of these stones."

As Masons we still need to make our mark in the world for generations to come. We, like the Masons who have preceded us, must have a deep sense of the eternity of the Craft and we have to demonstrate this through our marks for future generations.

Masonic Heritage does not prevent change. It is a tool for retaining our historical resources and using these to enrich our understanding of ourselves. Visual items provide an easy access between the past and present. They give a sense of continuity to our development. We have to make our Masonic Heritage a stimulating force in our struggle for Masonic renaissance.

Masonic Heritage is but one of a number of competing issues in Masonry. The retention of our landmarks can be accomplished in a variety of ways.

1. Preservation and restoration of our historic sites.
2. Collection of artifacts, books and archival material.
3. Conservation and reuse of our buildings.
4. Immediate Conservational planning.

The retention of the past is a contribution to the future.

Who is responsible? Or, are we all responsible?

**Anyone wishing more detailed information on any of these
masonic monuments, sites or plaques should write or call;**

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SIR ALLAN NAPIER MACNAB **SOLDIER, STATESMAN and FREEMASON**

by
Wor. Bro. Nelson King

March 6, 1994
Burlington Lodge # 165
Masonic Temple
Burlington Ont.

Allan Napier MacNab, was by birth a Canadian, and was the first native born to hold the office of Provincial Grand Master of Upper Canada (1845-1857) and Grand Master of the Ancient Grand Lodge of Canada (1857). His Grandfather was Major Robert MacNab of the 42nd Regiment (Black Watch) and his father Allan served under John Graves Simcoe as a Lieutenant in The Queen's Rangers (1st American Regiment). During the Revolutionary War, MacNab was wounded three times. Later he accompanied Lieutenant Governor Simcoe to Newark (Niagara-on-the-Lake) as his Aide-de-camp. Here William Jarvis also served as Secretary and Registrar of the Records of the Province of Upper Canada, and was the first Provincial Grand Master of Masons of Upper Canada. It was here on February 19, 1798, Allan Napier MacNab was born.

In August 1893 Lieutenant Governor Simcoe relocated The Queen's Ranger (1st American Regiment) and the provincial government from Newark to Muddy York (Toronto). Seven Years later the MacNab family, and their two year old son Allan Napier moved their homestead to York. Allan senior was employed as a clerk in the office of William Jarvis the Provincial Secretary, until he was appointed Sergeant-at-Arms of the House of Assembly. The family lived peacefully and prospered until the morning of April 27, 1812, when a fleet of American ships, carrying approximately 2,000 troops, sailed through the approaches to the town of York's harbour, and opened fire on the fort. The British forces were hopelessly outnumbered, and almost all of the men of Grenadier Company of the British 8th

Regiment were slaughtered on the beach. By nightfall the town had fallen and Americans began looting, burning and pillaging. Not only were the parliament buildings set afire and the treasury seized, but the town's only church, St. James' was looted. The MacNab family, other loyal citizens and the balance of the troops were forced to retreat to Kingston Upper Canada, a forced march that took two weeks.

While in Kingston, Allan junior secured a midshipman's berth on H.M.S. Wolfe. Shortly afterwards he left the naval branch of His Majesty's Service and joined the 100th Regiment. After the burning of Newark, it was decided to capture the American Fort Niagra and Allan Napier joined the storming party. For his gallantry he was awarded an ensign's rank in the 49th Regiment of Foot. Under the command of General Rail he took part in the attack on Buffalo, New York and then joined his regiment at Montreal, Lower Canada. For the balance of the war of 1812 (which ended with the signing of the Treaty of Gent, December 24, 1814) he served with conspicuous gallantry.

After the war he was placed on half-pay, and returned to York, where he became an article clerk in the law office of The Attorney General of the Province. In 1825 he married the daughter of Lieutenant Daniel Brooke of York. Allan was called to the bar in 1826 and moved to Hamilton, Upper Canada, where he entered into practice and established his future home. In 1830 Allan was elected to the Legislative Assembly representing the County of Wentworth. In 1837 he was elected Speaker of the Assembly and held this position until the union of Upper and Lower Canada in 1841.

During the Rebellions of 1837 (which took place both in Upper and Lower Canada), MacNab took a very active part in York, Hamilton and London in suppressing the uprising. He considered it not a "rebellion" but an "invasion" financed and abetted by the "Nation to the South". The fact that meetings were held in Buffalo at which well-known public figures were speakers and the leaders and also that volunteers known as "hunters" were permitted to drill at Detroit, proved his claim to be well founded. It was thought that these "hunters" had some Masonic connection. They were also known as "Hunter Lodges" or "Patriot Lodges". These lodges had degrees,

modes of recognition and other ingredients, which some believe were masonic. To date there has been no substantial proof of these claims.

The prompt action taken by Macnab nipped the uprising in the bud. The "men of Gore" under his leadership in the Toronto(York), Hamilton and London areas, prevented the enemy from getting organized and effectively dealt with those who dared to face them. The "Caroline" of Buffalo, loaded with men and arms, anchored at Navy Island in the Niagara River, awaiting an opportunity to cross to Canada, was "cut out" by Commander Drew on MacNab's orders and sent adrift over Niagara Falls. The invasion quickly subsided when it became evident that it was not to be a "get-rich" junket, as promised by William Lyon MacKenzie. MacKenzie had been elected mayor, of the newly incorporated City of Toronto (York) in 1834, and now tried to seize the city by force. After the Rebellions of 1837 Allan Napier MacNab, was knighted by the greatful Queen for his services to the crown.

Sir Allan Napier MacNab, was made a Mason in St. Andrew's Lodge No. 1 (now No. 16 G.R.C.) on December 14, 1841. The minutes of the Lodge for that date read:

"Sir Allan Napier MacNab was then admitted and initiated in the first degree."

He received his Fellowcraft Degree in Barton Lodge, Hamilton on January 12, 1842. The minutes of this meeting are sparse. The date, names of officers, members and visitors are given, and a list of six brethren, including two lines that read:

"Sir A. N. MacNab, passed to the second degree. Sir A. N. MacNab pd. 10/0."

On December 29, 1842 the Lodge Minute Book reads:

"Br. MacNab, was raised to the sublime degree of a Master Mason."

In the summer of 1842 he visited Scotland, and in Edinburgh on August 1, 1842, while only a Fellow Craft he received a patent as

Provincial Grand Master in Canada for the Grand Lodge of Scotland. Shortly after that he returned to Canada and gave no indication of the honour bestowed on him. In 1844 he returned to England where on August 28, 1844, he received the appointment of District Grand Master for England of the Provincial Grand Lodge of Canada West. Again he returned to Canada and this time gave indication of this honour bestowed on him. The reason given for his failure to reveal his new Masonic Grand Ranks is that the brethren of Canada generally owed allegiance to the Grand Lodge of England, although they were generally displeased with Grand Lodge's treatment of them.

On November he was elected Speaker of the House a position that he held until February 1848.

However, in May 1845, St. Andrew's Lodge, Toronto, resolved that it would communicate with the Lodges in Canada West and seek to secure their consent that their Wor. Master Thomas Gibbs Ridout, should solicit the formation of another Grand Lodge. It was also St. Andrew's intention that Ridout be appointed Provincial Grand Master.

At an emergent meeting of Barton Lodge, in Hamilton on May 17, 1845, for the first time since he had been made a Master Mason, Sir Allan was present. The Lodge was opened in the Third Degree. The minutes read as follows.

"The Lodge was called by order of the W.M. to take into consideration a communication received from St. Andrew's Lodge, Toronto, soliciting our Lodge co-operate with them in petitioning the G.L. of England to appoint Br. T.G. Ridout, their W.M., Provincial Grand Master of a Grand Lodge in this Province. Our Right Worshipful Brother, Sir A.N. MacNab, having produced the Warrant empowering him to convene and hold a Provincial Grand Lodge, it was moved by Bro. H.R. O'Reilly, and seconded by Bro. R.O. Duggan, and unanimously carried":

"Resolved - that the Secretary be instructed to communicate to St. Andrew's Lodge, Toronto, that our worthy and R. Worshipful Bro. Sir A.N. MacNab, having been appointed by the Grand Lodge of England to the office of Provincial

Grand Master of Canada West, and our said R. Wor. Brother, having in consultation with this Lodge accepted the said appointment, and the charter, bearing date the 28th August, A.L. 5884, conferring the said appointment, have been received by him, this Lodge, taking into consideration the respect in which way they hold the R.W. the Grand Lodge of England and their acts, as well as the fitness and capability of our said R.Wor. Brother for the said office, cannot with propriety, if they felt so disposed, second the cause proposed by our Brethren of St. Andrew's Lodge. And that the W.M. of St. Andrew's Lodge be respectfully requested to communicate this information to all Lodges in Canada West to whom his Lodge communicated the resolution sent to this Lodge, with the least possible delay, in order to prevent any misunderstanding among the Craft."

On August 9, 1845, the Third Provincial Grand Lodge (E.R.) was held in Hamilton, with Sir Allan in the chair. This would be the only Provincial Grand Lodge Communication that he would attend until June 15, 1848. He only attended two other Communications, until September 1857 when the Third Provincial Grand Lodge (E.R.) was dissolved, and the Ancient Grand Lodge of Canada was formed, with him as its Grand Master. In 1854 he played an important role in the formation of the Liberal-Conservative alliance and became Premier of Canada, a position which he held until April of 1856 when he resigned the Premiership due to poor health, and in October 1857 gave up his seat in the house.

On June 14, 1858 The Ancient Grand Lodge of Canada was united with the Grand Lodge of Canada to form the present Grand Lodge Ancient and Accepted Masons of Canada. After amalgamation, Sir Allan never again entered a Masonic Lodge. On March 23, 1859 the Earl of Zetland, Grand Master of the Grand Lodge of England, acknowledged the jurisdiction of the new Grand Lodge of Canada under the direction of M.W. Bro. William Mercer Wilson, who had been the Grand Master of the Grand Lodge of Canada.

Later in 1859 Sir Allan left for England where he remained until the spring of 1860, when he returned to Canada. After his return he was again elected to office and received the Honourary rank of

Colonel in the British Army, and Honourary Aide-de-camp of Her Majesty Queen Victoria. In 1862 he was chosen as the first Speaker of the Legislative Council, but after the first session he returned to his home "Dundurn" in Hamilton where he died on August 8, 1862.

Sir Allan had been born and raised in the Anglican faith, his father, together with William Jarvis were some of the first pew holders of St. James' in Toronto. In the early days of Hamilton, before there was an Anglican Church, he was a constant attender and pew holder of St. Andrew's Presbyterian Church (now St. Paul's) until Christ Church was erected, when he joined that church. However during his last illness and after he had become insensible, his brother's wife, who had taken charge of his household after the death of Mrs. MacNab in 1846, admitted a Roman Bishop, who administered baptism and confirmed Sir Allan in the Roman Catholic faith. The Reverend J.G. Geddes, Rector of Christ Church made this public the Sunday following Sir Allan's death. In a brief address he said that Sir Allan was dead, and that for twenty-seven years he had worshipped with that congregation, and that a few weeks before he had partaken of Communion with them and was present in Church with them the Sunday before his death. The Reverend then told the congregation that on Thursday he made three trips to "Dundurn" to see his friend MacNab but had been turned away. He had repeated the trip on Friday morning and had been told that Sir Allan had become a pious Catholic and had been received into the "bosom of the Roman Catholic Church".

The following is from the *Hamilton Spectator* of August 12, 1862:

"All that was mortal of the late Sir Allan N. MacNab, Bart, Speaker of the Legislative Council, was consigned to its last resting place in the family burial ground yesterday afternoon. A very general desire had been manifested to show every possible mark of respect of the remains of Sir Allan, and it was fully expected there would be an immense gathering on the occasion. An internment with Masonic Honours was anticipated, in connection with a turnout of the Militia of the District, but, somehow, the object of an imposing ceremony was frustrated. Rumour stated that the

Honourable Baronet had died a convert of the Catholic Faith. With this no one would have been displeased in case the conversion had occurred in the usual manner; but, under the circumstances, it was felt that deceit had been practised; or, in other words, Sir Allan had been made a convert at a moment when not answerable to himself, as he was in a state of unconsciousness. How far this may be correct, we leave others to say who had been better opportunities of judging. This much may venture to state, however, that we do not believe that Sir Allan MacNab died a convert to the Protestant Faith; for knowing him as we did, we believe him to have been possessed to greater strength of mind than to yield, contrary to the convictions of his whole life, and become a Roman Catholic. Nay, more, we have the positive assertion of Rev. Mr. Geddes that Sir Allan declared that he died a Protestant. The day of the funeral came, and with it the greatest excitement in the public mind of this city that has ever been witnessed. Strangers arriving here to attend the funeral were shocked beyond measure to learn that the Catholic prelates had taken charge of the deceased and intended to inter him with the rites of their church. Among those who came a distance were: - Chief Justice McLean; Chief Justice Draper; Chancellor Vankoughnet; Hon. J.H. Cameron; Hon. W. Caley; Hon. J.B. Robinson; John Crawford, M.P.P.; T.C. Street, M.P.P.; W. Ryerson, M.P.P.; Hon. D. Christie; John White; etc. A parley was held as to who was to officiate, and the Roman Catholic stated that they were taking charge, but the funeral was already one hour late. All Protestants left the premises, and the hearse and procession were led to the grave by the priest. The pall-bearers were: - Isaac Buchanan, Henry McKinstry, Dr. Hamilton, Col. Munro, Col. Jarvis, W. Dickson, T.C. Street, J.T. Gilkinson and Col. Webster."

Also from the *Spectator* on the same day.

"It was currently reported last evening that Sir Allan's Will provided he should be buried according to Roman Catholic rites. To this Statement we have received the following contradiction, which we publish at the request of

Hon. J.H. Cameron - who read the will - Hon. Chancellor Vankoughmet, and others:"

"It is not true that there was any provision in the will of Sir Allan MacNab providing for his burial except that his body should be buried between his two wives. Mrs. MacNab (his sister-in-law) was appointed executrix of the will, and as such was entitled to the management of the internment; by her direction the body was interred with the rites of the Roman Catholic Church, and the large number of persons who had come from long distances to attend the funeral, left "Dundurn" without following the body to the grave; - not because Sir A. N. MacNab was a Roman Catholic, but because by a species of fraud, he was buried as such, when he had died declaring himself a member of the Church of England."

Many years later the City of Hamilton purchased Dundurn Castle for a city park. The bodies buried in the MacNab plot were disinterred and reburied in city cemeteries. The Roman Catholic authorities claimed the body of Sir Allan MacNab, and were supposed to inter him in Holy Sepulchre Cemetery. If this were done, the body lies in an unmarked grave, a pitiful end for an outstanding leader of this country. As a Masonic leader he left very much to be desired. His lack of knowledge of the Craft and its working did unmeasurable harm but he was one of the Soldiers, Statesmen and Freemasons, of early Canadian history.

SIR ALLAN NAPIER MacNAB
SOLDIER, STATESMAN and FREEMASON

Review #1 by
Rod. J. Connor

This paper reviews the life of an early Canadian who had an impact on Upper Canada in the first half of the 19th Century. Most of his life was spent in the service of his country through military service and as a legislator.

Involvement in the military was almost a mandatory part of early adult life, and Allan MacNab began his involvement at what would be termed the proper age for his time, the age of 14 years. He seems to have progressed well from his start in 1812 to the Rebellions of 1837. While his rank is not mentioned in the paper, he appears to have been a fairly high ranked officer to be controlling the actions in the Toronto, Hamilton, London and Niagara regions.

Indeed, his leadership during this time was recognized by his being knighted by Queen Victoria. As well, in 1859 he received the Honourary rank of Colonel in the British Army and Honourary Aide-de-Camp to her Majesty Queen Victoria.

In 1815 he started his political career as an articled clerk in the law office of the Attorney General of Upper Canada. He must have been a diligent student because in 11 years he went from clerk to being called to the bar. That same year, 1826, he moved to Hamilton where he set up his law practice. His impact on the community was sufficient to be elected four years later to represent the County of Wentworth in the Legislative Assembly.

Again, his personality led to his election as Speaker of the Assembly in 1837, a position he held until the union of Upper and Lower Canada in 1841.

In 1854 these leadership qualities of Sir Allan Napier MacNab played an important part in the formation of the Liberal-Conservative Alliance and resulted in his selection as the Premier of Canada. Poor health led to his retirement as Premier after two years in office and,

a year later, to his surrendering his seat in the House. By 1859 his health having improved, he travelled to England and stayed until the spring of 1860. On his return to Canada he was reelected to the Legislative Council, but after the first session he returned to his home in Hamilton.

During the last third of his life span, Masonry played a part of the activities of this involved Canadian. Initiated into St. Andrew's Lodge Toronto, in December 1841, he was passed and raised in Barton Lodge, Hamilton, in January and December of 1842.

From the paper we learn just how lax the Grand Lodge of Scotland and England were, by making a Fellowcraft a Provincial Grand Master in one case, and a two year Master Mason a District Grand Master in another. Allan MacNab made little use of these positions until the Masons of his District started to push for a separate body. Even then he took little part or action in the formation of the Grand Lodge of Canada. Indeed he held on to his commission from the Grand Lodge of England until 1857 when the Third Provincial Grand Lodge (English Registry) was dissolved and the Ancient Grand Lodge of Canada was formed with him as Grand Master.

The following year, 1858, the Ancient Grand Lodge of Canada was united with the Grand Lodge of Canada. This must have been considered a defeat to Sir Allan Napier MacNab as he never again entered a Masonic Lodge.

As a Masonic Leader he had a far softer impact than he had as a soldier or as a statesman.

On August 8, 1862, Sir Allan Napier MacNab died at his home "Dundurn" in Hamilton. Even his death made a stir as he was buried as a Roman Catholic, though being a declared a Church of England adherent.

This short review of the life of a Canadian, probably best known in the Hamilton area as "The Laird of Dundurn", does not cover the full details of his life. Nor would one expect it to as it is directed to three specific aspects of his life.

As this is my first critique of any kind (and probably my last), I wish to give personal reaction to this paper.

The title indicated three phases of the life of Sir Allan Napier MacNab, but they are mixed up, jumping from one to the other. This would be fine if we went year by year through his life, but that doesn't seem to be the case. The content is fine, although a sorting out would make it easier to follow.

My two main criticisms are:

1) too much is made of the Roman Catholic internment, probably engineered by his sister-in-law. This detracts from the theme of the paper and, to me, adds little to the knowledge or enjoyment of the presentation.

2) the comment at the conclusion about his lack of impact on Masonry is correct, but should there not have been some assessment of his contributions in the political and military fields?

Review #2 by
W. James Curtis

Brother King has given to us a well researched overview of a paper of our Masonic history which we might prefer to overlook when considering the story of our past.

This paper presents a sorry tale of a neglected opportunity that could have established MacNab firmly among the esteemed founders of Freemasonry in Canada.

We respect him as a man of valour and military achievement, a colourful personality, but he does not earn our affection as a brother in our noble art, because Masonry clearly did not strike a responsive chord in his heart.

The prominent position which he occupied was due to the unhappy circumstances surrounding the condition of Masonry between

1840 to 1845. He was chosen because of his social influence that would command the Craft to the outside world.

The paper touches briefly on his ancestry, and it would have been of interest to learn more of his personal pedigree and where the family originated, given that such information is discoverable. Personal family history always has a fascination and sometimes gives clues as to character.

There is little that is controversial in this factual paper, and criticism of those facts is inappropriate where they are not held in dispute.

The mysterious conversion to catholicism on his death bed appears to have been engineered by others, rather by his own desire. It can be speculated if his religious convictions were in any way weakened by the tragic death of his only son, who needlessly lost his life by the accidental discharge of his gun while leaping across a stream which then existed near the corner of Hughson and Augusta Streets in Hamilton. This would not seem to be the case, as he maintained church attendance until the end.

We are grateful to Brother King for assembling the facts into a useful biography, even if it leaves a feeling of sadness that such a great opportunity for Masonic service was neglected by one of undoubted leadership ability.

WILLIAM B. SIMPSON

3rd GRAND MASTER

by

Rt. Wor. Bro. J. Max Laushway

Saturday, May 28th, 1994
True Britons Lodge # 14
Perth, Ontario

Personal Life

William B. Simpson was born of English parentage, on July 26, 1818, at Augusta, Upper Canada. He became a Collector of Customs, serving at Brockville, Kingston and in 1876 he was moved to Montreal, where he worked until his retirement in 1882.

M.W. Bro. William B. Simpson died at his residence, Homewood, Coteau du Lac, Quebec, on Sunday, 3rd of June 1883. He was buried with all the honours which Masonry can bestow. The Funeral was conducted by the Grand Lodge of Quebec, attended largely by the members of our Fraternity.

Masonic Career

William B. Simpson was initiated in Sussex Lodge in Brockville Ontario, on March 2, 1853. He received the 2nd degree on March 23, 1853 and raised to the M.M. degree on May 18, 1853. While he was not invested into an office until Jan. 11, 1854 when he was invested as Senior Warden. He assumed many offices prior to that investiture. He was installed as Worshipful Master, on Feb. 8, 1854. His keen interest in Masonry was readily apparent from the very start of his Masonic Career and during his two years as W.M., Sussex Lodge held some forty meetings at which he presided. This was a substantial increase in the number of meetings normally held by this Lodge.

By a resolution on June 27, 1855, W. Bro. Simpson was voted

as the delegate to represent Sussex Lodge at the Provincial Grand Lodge meeting that was held in Hamilton on July 19, 1855. It was at this meeting that the seeds of discontent became very strong and as a result, a large number of delegates attended an informal meeting to express their views. W. Bro. Simpson presented a resolution which was passed unanimously that a meeting be called for Oct. 10, 1855 in Hamilton to take into consideration the advisability of establishing an independent Grand Lodge of Canada. This was the start of our Grand Lodge.

Bro. Simpson was given the responsibility of serving as the D.D.G.M. of Central District at that October meeting and remained in that office from Oct. 1855, until Oct. 1860, at which time he was installed as D.G.M., and presided in this office from 1860 to 1863. He was elected and installed an Grand Master, in 1863 and was our Grand Master for two years.

Other Branches

Bro. Simpson was exalted in Ancient Frontenac Chapter, Royal Arch Masonry at Kingston in 1856, and was installed a Knight Templar in High de Payens Preceptory at Kingston in 1857. He was elected and installed their Em. Commander in 1864.

He served in a number of different offices in the Great Priory of Canada. In 1877 he held the offices of Provincial Prior of Quebec as well as the Chairman of the Grand Council. In 1878 he was elected and installed as the Grand Sub-Prior as well as President.

Character

The written material in the minutes and reports indicate that M. Wor. Bro. Simpson was an adherent student of Masonry and when there was a need to discharge censure he was most forceful in doing so. Even though he may not have agreed with the policy, he carried out his responsibility in accordance with the Grand Lodge's interpretation of the Constitution. He had absolutely no sense of guilt or remorse in conveying his feeling as well as his opinion of the difference in interpretation, to his Superiors in office.

It is very apparent that he was a firm advocate of that which was written about him. One of our Masonic Historians stated, "He was an unflinching exponent of whatever he believed to be right and never yielded to expediency to gain a little temporary popularity".

Concerns

Bro. Simpson was very forth-right in his opinions and expressed those opinions in the various reports he made to Grand Lodge. In some of these reports he expressed concerns on various subjects, such as the poor advancement of Masonry in his jurisdiction. He cited conditions in his own Lodge as an example. On another occasion he indicated that the progress of the Order in his District may not have been as great as in other Districts. He believed that it was favourable, considering that many of the old Masons were adherents of the Provincial Grand Lodge of Canada West. He indicated that as time advances much of the rancorous feelings which hereafter existed would soften down.

His reports indicate that the work practised in this District with limited exception, is that formerly known as Ancient York or Athol, but now better known as the United States Work. Even though he believed that it was the oldest of the two, he did not think it could be compared in all parts to the English Work, and expressed his opinion that the English or Modern Work should become the standard.

There was an occasion when there was a need to censure two Lodges, one for balloting on a candidate that had just previously been rejected by another Lodge, and second for opening and conducting general business in the 3rd degree. He used these instances to point out the need for by-laws and a constitution to be updated. To add credence to this, he cited that some by-laws infringed on a brother's rights. He also pointed out that the committee never met, thus indicating the need to revise that Constitution of Grand Lodge.

Recommendations

In the reports prepared by Bro. Simpson, recommendations were offered that, when used, could be of assistance in remedying some of the short-comings that he felt existed in the Grand Lodge. He offered

that while the D.D.G.M.'s did all that was in their power to instruct the Lodges. Many were engaged in professional or mercantile pursuits. It would be utterly impossible for them, without detriment to their private affairs, to devote the time and attention to their Masonic duties which the instruction of the Craft required. He went on to strongly recommend, to appoint one or two Grand Lecturers. This would be the best means of doing so, and that some adequate plan be arranged for their remuneration. The shortage of finances prohibited this from being acceptable.

Bro. Simpson recommended that a committee be appointed by the Grand Body to draw up and offer guidance to all Craft Lodges as to that which would be proper to be in their by-laws. He also indicated that the Constitution be revised, and made available to the Craft.

While it was not a recommendation, Bro. Simpson expressed a hope that a Grand Lodge of North America could be formed with Provincial Grand Lodges in each province.

Achievements

As M.W. Bro. Simpson was a very strong and active member of our Grand Lodge during the first eleven years after it was formed, five years as D.D.G.M., four as D.G.M. and two as G.M., it is natural that his achievements could be many.

As the delegate for Sussex Lodge at a Provincial Grand Lodge meeting at Hamilton, he offered a suggestion that a convention should be called for Ont. 10, 1855 for the purpose of considering the propriety of forming a Grand Lodge. This resulted in the Grand Lodge of Canada in the Province of Ontario.

During his tour of duty many Lodges forwarded their by-laws to Grand Lodge for approval. The entire Constitution was revised, printed and made available for the Craft.

In 1863 it was moved and resolved that the sum of fifteen hundred pounds of the general funds of Grand Lodge be specially set apart for the purpose of forming a fund for benevolence, and that only

interest accrued, to be available for charitable purposes, and this to be distributed by a Committee to be appointed by Grand Lodge. The sum actually deposited was \$6,000.00, but because the interest earned proved to be inadequate, it was augmented as early as 1865 by a transfer from the General Fund. The actual sum expended that year was \$340.00.

As M.W. Bro. Simpson was called on to make many rulings during his term as G.M. he deemed it appropriate to convey these rulings to all Lodges so they could have the benefit of the Grand Master's rulings.

M.W. Bro. Simpson achieved the distinction of having a group of brethren present a prayer that they might be allowed to form a Lodge and the name of the Lodge be Simpson Lodge, and that it hold its meetings in Newboro. It is now 157 on the registry of Grand Lodge.

During his tour as G.M. he achieved the honour of laying a Cornerstone. The building being one that was built by a member of one of the concordant bodies that he belonged to. Part of this building was set apart as a meeting place for the Masonic and concordant bodies in Kingston Ont.. If any Mason desires to see this building, go to the market square in Kingston and look to the West, you will observe the words MASONIC BUILDING, at the top of one of the buildings on the west side of the street. The Kingston Masons no longer meet there.

Testimonial

His personality and leadership ability had to be beyond reproach as the testimonial given to him by M.W. Bro. Daniel Spry, G.M. in 1883, indicates the high esteem that was held for M.W. Bro. Simpson by the officers of Grand Lodge.

"Our late brother's management of the affairs of the Grand Lodge during his term of office was marked by the highest regard for the principles of the Craft, and a firm adherence to what is considered right. As a Freemason he was respected, as a citizen he was honoured for his upright character and personal worth, and in Grand Lodge he

will be remembered with his respected predecessors, M.W. Bros. W.M. Wilson, W.H. Wellar, and T. Douglas Harington".

Reference sources

| | |
|--|--------------|
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| Papers of the C.M.R.A | 226 |
| Old Minutes of Sussex Lodge #5 | |
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| | 1866 129-131 |
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WILLIAM B. SIMPSON
OUR 3rd GRAND MASTER

Review #1 by
Donald R. Thornton
(Kingston Ont.)

Wor. Master, members and visitors to Heritage Lodge:

I thank R. W. Bro. Robert Throop for the invitation to review R. W. Bro. J. M. Laushway's paper on **William Benjamin Simpson**.

I approach this task with trepidation, not being a scholar nor having the benefit of formal training in this type of work. Fortunately guidelines were published in past *Proceedings* of this Lodge. The report *Masonic Papers - A Real Concer* by R.W. Bro. Jack Pos (Vol. 13, 1989-1990, pages 112 - 123) provide an overview of the process and standards expected in papers presented to this lodge. Bro. Pos's comments led to an article by R.W. Bro. Wallace McLeod - *Preparing a Paper for presentation in the Heritage Lodge*, (Vol. 7, 1983-1984, pages 4 -19). Bro. Prof. McLeod provides a detailed map for us amateurs to follow in preparing research papers. This review of R.W.Bro. J.M. Laushway's paper is made keeping their learned comments in mind.

R.W.Bro. J.M. Laushway must be thanked for his efforts in preparing and presenting this paper. It fulfills the simple rule, recounted by McLeod, regarding the presentation of such papers, - "that it pleases and instructs."

In his final address as Grand Master to Grand Lodge, (*Proceedings of 11th Communications*, July 12, 1866, pages 125 - 132) M.W.Bro. Simpson made special mention of "the eventful times we live in". He did indeed live in and guide Freemasonry through eventful times. He began his Masonic career near the end of the Morgan affair and the devastating Anti-Masonic period. Many years of neglect by the Grand Lodge of England had caused frustration, indecision, discontent, ineffective management and conflict in Lodges throughout British North America. Not only were Freemasons cutting their apron strings from the Mother Grand Lodge of England, but

political leaders in North America were also negotiating independence from England. A year after his term as Grand Master Confederation was proclaimed with Bro. Sir John A. MacDonald as the first Prime Minister. Simpson is listed as living in Kingston, C.W. during his term as D.G.M. (8th Communication, pg. 370) and most likely would have met MacDonald at (The Ancient) St. John's Lodge (#3).

It was also eventful timing for society as a whole. The temperance movement was beginning - though Sir John A. would not have been a part of it. Transportation was by horse power, as well as lake and river steamer. In 1856 The Grand Trunk Railway was completed between Montreal and Toronto thus making Simpson's trips to Grand Lodge meetings quicker and easier. Simpson deplored the Fenian Raids of 1866 which carried the Irish problem to Canada (and 128 years later it is still a problem). Relations with the United States were not good and he expressed great concern regarding the American Civil War (1861 - 1865) then raging south of the border. Queen Victoria was on the throne in England. In Europe Napoleon III, Bismark, The Tsar of Russia and Various other courts kept Europe in a constant state of war. The Indian mutiny and the opening of Japan were in the news.

The Lodge now known as Sussex #5 had been in darkness, with no meeting recorded, from Dec. 5, 1827 to August 25, 1852 (St. Lawrence District - Then and Now 1787 - 1987, GPs 42 - 43). This situation was likely the result of the "Morgan Affair" and the wide spread Anti-Masonic movement throughout North America (*The Great William Morgan Mystery* - R.V. Harris, *Papers of the Canadian Masonic Research Assoc.*, Vol. 2, pg. 799). A few months after reopening in 1853, the year Bro. Simpson was initiated, the Lodge moved into rented facilities and 2 years later, in 1855, during his second term as Master, he led a second move to rented rooms in a newly erected building in Brockville.

William B. Simpson joined Sussex #9 (5) at the age of 34 and advanced from Entered Apprentice to the chair of Grand Master in a period of eleven (11) years. What were the circumstances or conditions which existed in his Lodge, the community and Grand Lodge during those times - conditions which might explain his rapid progress in Freemasonry? Unfortunately there is little information regarding his

family background, education, early employment, religious affiliation, financial status or social standing other than he succeeded his father as Collector of Customs upon his father's death. He notes in his 1859 Report as D.D.G.M. that - "I was summoned to New York in May and detained there until the 6th of June attending to my sick father." (*Proceedings of Grand Lodge of Canada*, 1859, pg. 306).

W.B. Simpson was invested as Senior Warden in January 1854, eight months after being initiated, and "after having served in a number of offices"?! and *less than one month later* was installed as W.M. on Feb. 8, 1854 and served for 2 years. Did the Lodge have him serve as Warden to fulfill the requirements that a Master must have served as Warden? Wm. Mercer Wilson, as Grand Master, issued to Simpson, as Wor. Master, the Warrant to Sussex No. 3 granted by Wm. Jarvis, Deputy Grand Master of Upper Canada, under the jurisdiction of the Grand Lodge of England.

R.W.Bro. Laushway notes the laying of the Corner Stone of an early Masonic Building in Kingston. The *Proceedings* of Saturday, June 24, 1865 (pg. 1-5) record as especial communication of Grand Lodge in Montreal at which M.W.Bro. Simpson officiated at the laying of the Corner Stone of the new Masonic Building on the corner of Notre dame St. and Place D'Arms, it being the Festival of St. John the Baptiste. His speech that day, to a general audience, dwelt on the nature of the craft and promoted its principles and high ideas, not unlike Masonic public relations talks we hear 130 years later.

R.W.Bro. Laushway briefly mentions Simpson's involvement with the formation of Simpson Lodge at Newboro on the Rideau Canal. The Warrant for Simpson Lodge, 157 was issued on July 14, 1863 and signed by R.W.Bro. Simpson as D.G.M. and it is *assumed* that the Lodge was named in his honour. The first meeting of the Lodge was not held until four years later, on July 14, 1867. At its meeting in Newboro in November of 1867 The Lodge adopted the By-Laws of Sussex #5, Brockville as the By-Laws of Simpson Lodge. Considering R.W.Bro. Simpson's campaign for uniformity in Lodge By-Laws (as recorded in the *Proceedings of Grand Lodge*) it is assumed that he played a leading role in writing the By-Laws of his Mother Lodge and considered them a fine model for all Lodges. M.W.Bro. was made an honorary member of Simpson Lodge in

1868. M.W.Bro. Howard O. Polk is also a member of this Lodge (*History of Simpson Lodge*, 157, 1967 and 1992). Simpson Lodge still has a fondness for Grand Lodge and holds a popular "Grand Lodge Night" each spring to honour both local and visiting G.L. Officers.

It is hoped that, in time, we may add to the biography of this man, find out what made him special. After all, he was special. From the old *Proceedings* it can be seen that he had a direct involvement in developing much of the material and procedures still used in our Lodges and in Grand Lodge. We are indebted to R.W.Bro. Laushway for shedding light in this important Freemason.

NOTE:

Much of the information presented in this review is taken from a beautifully bound copy of the *Proceedings of the Grand Lodge of Canada, A.F. & A.M.*, 1855 to 1866, belonging to the Masonic Collection of John Ross Robertson, P.G.M. given as a gift to the Toronto Public Library and now housed in the library at the Masonic Temple in the City of Kingston.

Review #2 by
R.W.Bro. A. Glenn L. Blanchard

It is indeed a rare privilege for me to have the opportunity to review this outstanding paper by R.W.Bro. J.M. Laushway and I express my deep appreciation to R.W.Bro. Robert S. Throop for asking me to do so.

The fact that M.W.Bro. Simpson was a member of Sussex Lodge in Brockville awakens a kindred spirit within me because my late father was a faithful member of Sussex Lodge and my two brothers are long time members of that same lodge.

It is interesting to note that in those early days it did not take long for newly initiated Freemasons to advance through the offices of a lodge. William B. Simpson was initiated on March 2, 1853 and less than one year later, on Feb. 8, 1854 he was installed as Wor. Master. Then in October 1855 he was "given the responsibility of serving as the D.D.G.M. of Central District". This speeding advancement

indicates his eagerness to serve, his outstanding ability and the confidence and respect that his brethren had for him.

The difficult years of bringing Canada together as a nation are also reflected in some of the problems faced by our brethren in the jurisdictional disputes that M.W.Bro. Simpson had to address. It would be interesting to know how he ever found the time outside of his work and family life to devote so much of his time and energy to Masonry.

We are fortunate indeed that Simpson Lodge #157 at Newboro in Eastern Ontario was named after him, to commemorate his memory. It would certainly be interesting to learn more about his own family life. Was he married? Did he have any children? Are there any surviving relatives living in the area? Simpson remains a very familiar family name in and around Augusta Township.

R.W.Bro. Laushway's paper is both timely and appropriate for presentation at this time as we look back and reflect on our heritage and pay homage to those who worked so hard to promote and preserve our fraternity during difficult times before our modern day methods of transportation, communications and technology.

We must never forget those who have gone before and gain as much information about them as possible. It would, therefore, be interesting to know the exact place where M.W.Bro. Simpson is buried in order that those who might be interested could visit his grave site.

(Editor's Note; These are the same sentiments echoed in Bro. Ralph's talk.)

In this paper we are reminded of the debt of gratitude that we owe to former loyal and dedicated brethren like M.W.Bro. W.B. Simpson and we express our appreciation to R.W.Bro. W.J. Laushway for enriching our knowledge and making us aware of our glorious past as we look forward to an uncertain and challenging future.

OUR DEPARTED BRETHREN

The following names of deceased members of The Heritage Lodge No. 730, G.R.C., have come to our attention during the past year. In several cases the exact date of passing was not known.

W.Bro. Charles Edward Basley
Oakville
Oakville Lodge #400 G.R.C.
Died September 1992

V.W.Bro. Gilbert D.W. Beckett
Ottawa
Rideau Lodge #595, G.R.C.
Died August 6, 1993

Bro. John W.D. Broughton
Brighton
United Lodge # 29, G.R.C.
Died May 8, 1993

W.Bro. Harry William Chivers
Brantford
Brant #45, G.R.C.
Died May 20, 1994

M.W.Bro. Lou Copeland
Toronto
Palestine Lodge #559, G.R.C.
Died July 24, 1993

W.Bro. Eugene Charlton Gerhart
Parry Sound
River Park Lodge #356, G.R.C.
Died June 9, 1993

R.W.Bro. Wilfred T. Greenhough
Cobough
Lebanon Forest #133, G.R.C.
St. John's #17, G.R.C.
Died May 14, 1994

V.W.Bro. Herbert James Guthrie
Whitby
Composite Lodge #30, G.R.C.
Died May 14, 1994

V.W.Bro. Joseph Hobson
Burlington
Buchanan Lodge #550, G.R.C.
Wellington Square Lodge #725, G.R.C.
Died April 5, 1994

V.W.Bro. Albert Langford Lee
Don Mills
Fidelity Lodge #575, G.R.C.
Died March 27, 1993

V.W.Bro. Robert Arthur Long
Richmond Hill
University Lodge #496, G.R.C.
Died February 11, 1994

Bro. William Walpole Mitchell
Hagersville
Hiram Lodge #319, G.R.C.
Died December 21, 1993

Bro. Malcolm Montgomery
Toronto
Zeta Lodge #410, G.R.C.
Died Nov. 26, 1993

W.Bro. Horace Henry Charles Ross
Burlington
Burlington Lodge #165, G.R.C.
Died April 6, 1994

Bro. Robert Shearer
Islington
Connaught Lodge #501, G.R.C.
Islington Lodge #715, G.R.C.
Died February 17, 1994

W.Bro. Dr. James John Talman
Toronto
University Lodge #496, G.R.C.
Died Nov. 22, 1993

W.Bro. Carmen Lawrence Trenholm
Burlington
Wellington Square Lodge #725, G.R.C.
Restigouche Lodge #25, G.R.N.B.
Died August 11, 1993

GRAND LODGE OFFICERS (1993-1994)

The Most Worshipful the Grand Master

M.W. Bro. C. Edwin Drew
5 Scotland Road,
Agincourt Ontario, M1S 1L5

The Deputy Grand Master

R.W.Bro. Durwood I. Greenwood
Box 10
Grand Valley, Ontario, L0N 1G0

The Grand Secretary

M.W. Bro. Robert E. Davies
P.O. Box 217
Hamilton Ontario, L8N 3C9

THE HERITAGE LODGE OFFICERS (1993-1994)

| | |
|----------------------------------|------------------------------|
| Worshipful Master | W.Bro. David G. Fletcher |
| Immediate Past Master | W.Bro. Stephen H. Maizels |
| Senior Warden | R.W.Bro. Kenneth L. Whiting |
| Junior Warden | W.Bro. Thomas Crowley |
| Chaplain | R.W.Bro. Cerwyn Davies |
| Treasurer | R.W.Bro. Duncan J. McFadgen |
| Secretary | W.Bro. Donald D. Thornton |
| Assistant Secretary | V.W.Bro. George F. Moore |
| Senior Deacon | R.W.Bro. Larry J. Hostine |
| Junior Deacon | W.Bro. George Napper |
| Director of Ceremonies | R.W.Bro. Frank G. Dunn |
| Inner Guard | R.W.Bro. E. (Ted) Burton |
| Senior Steward | W.Bro. Gordon L. Finbow |
| Junior Steward | W.Bro. P. Raymond Borland |
| Organist | |
| Historian | |
| Tyler | W.Bro. Donald L. Cosens |
| Auditors | R.W.Bro. Kenneth G. Bartlett |
| | R.W.Bro. M. Keith McLean |

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| Annual Banquet | W.Bro. Thomas Crowley |

PAST MASTERS

| | |
|-----------------------|--------------------------------|
| 1977 & 1978 | R.W.Bro. Jacob Pos |
| 1979 | R.W.Bro. Keith R.A. Flynn |
| 1980 | R.W.Bro. Donald G.S. Grinton |
| 1981 | M.W.Bro. Ronald E. Groshaw |
| 1982 | V.W.Bro. George E. Zwicker |
| 1983 | R.W.Bro. Balfour LeGresley |
| 1984 | M.W.Bro. David C. Bradley |
| 1985 | M.W.Bro. C. Edwin Drew |
| 1986 | R.W.Bro. Robert S. Throop |
| 1987 | R.W.Bro. Albert A. Barker |
| 1988 | R.W.Bro. Edmund C. Steen |
| 1989 | R.W.Bro. Edmund V. Ralph |
| 1990 | V.W.Bro. Donald B. Kaufman |
| 1991 | R.W.Bro. Wilfred T. Greenhough |
| 1992 | R.W.Bro. Frank G. Dunn |
| 1993 | W.Bro. Stephen H. Maizels |



Instituted: September 21, 1977

Constituted: September 23, 1978

Application for Affiliation

To the Worshipful Master, Wardens and Brethren of The Heritage Lodge No. 730, of the Grand Lodge of A.F. & A.M. of Canada, in the Province of Ontario.

I, _____ of _____
(print name in full) (complete mailing address)

_____ Postal Code _____ Telephone () _____

in the County of _____ in the Province of Ontario

Occupation _____ Date of Birth _____

being a _____ Mason, and desirous of becoming a member of The
(full Masonic rank)

Heritage Lodge No. 730, do declare as follows:

I am not in debt to any Lodge for dues or otherwise.

I was initiated _____ Passed and Raised in _____
(Date)

Lodge No. _____ at _____ under the jurisdiction of the

Grand Lodge of _____ and am in good Masonic standing. I _____

am now / _____ was last, a member of _____ Lodge No. _____

Dated at _____ this _____ day of _____ 19 _____

Signature in full _____

Recommended by: 1 Bro. _____ The Heritage Lodge No. 730
(name)

2 Bro. _____ The Heritage Lodge No. 730
(name)

TO THE HERITAGE LODGE NO. 730, G.R.C.

CERTIFICATION OF MEMBERSHIP

*I, _____, the secretary
of _____ Lodge No. _____ G.R.C.,
located in _____, Ontario, do hereby certify
that _____ Bro. _____ is a member in
good standing of this Lodge as of this date.*

DATE

SECRETARY

THE HERITAGE LODGE NO. 730

A.F. & A.M., G.R.C.

Instituted: September 21, 1977

Constituted: September 23, 1978

APPLICATION FOR CORRESPONDING SUBSCRIBER

To the Worshipful Master, Wardens and Brethren of The Heritage Lodge No. 730, of the Grand Lodge of A.F. & A.M. of Canada, in the Province of Ontario.

Please accept this application for Corresponding Subscriber to the Regular Proceedings of The Heritage Lodge No. 730. I enclose herewith remittance in the amount of \$15.00 Cdn for the year ending August 31st, 199__.

I am currently a member in good standing of:

(Name and Number of Lodge, Library or other Masonic Body)

Located at _____
(City/Town) (Province/State) (County)

Under the jurisdiction of the Grand Lodge of: _____
(Name of Grand Lodge)

Dated at _____ this _____ day of _____ 19__

Signature in full and Masonic Rank: _____

Signature of Sponsor * _____
(Name and No. of Lodge)

** Sponsor may be Secretary or Worshipful Master of Applicant's Lodge, or a member of The Heritage Lodge. Please note the connection adjacent to Sponsor's signature.*

NOTE: *Please print below in 'BLOCK LETTERS' the full name of Corresponding Subscriber, and the complete mailing address.*

(Name of Corresponding Subscriber)

(Street Address)

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